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كشف كيد المَاكِر في ردّ على زيد شاكِر

REFUTATION OF ZAYD SHAAKIR'S 'INTRODUCTION TO FOLLOWING A MADHHAB'

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¹ Zayd Shaakir's lecture was put on audio on his 'zaytuna' website and is also being sold in certain Islamic bookstores.

Zayd Shaakir, or 'Imaam' Zayd Shaakir as he is sometimes known as, has not only the exact same *manhaj* of Hamza Yoosuf,² but of late has even adopted the same way of speaking and talking!! He has become a carboncopy of Hamza Yoosuf adopting his speech patterns, idioms, tone of voice and even use of words! This is indeed the extent that people of deviation go in their following of other than the Messenger of Allaah (sallallaahu alyhi wassallam).

Ibn ul-Qayyim al-Jawziyyah (raheemahullaah) noted in Ighaathaat ul-Luhfaan min Masaa'il ish-Shaytaan (1/125): "From Shaytaan's plots is that he orders them to adopt a single appearance, a single style of clothing, a particular look and manner and a particular Shaykh and a newly invented way and a particular madhhab and that he makes it binding upon them to stick to that just as they stick to the obligatory duties, so that they do not depart from it and criticise and rebuke those who leave it."

Zayd Shaakir has therefore become a *mureed* of the *madhhab* dogma expounded by the likes of the three Ks, KKK: Keller, Kawtharee and Kabbaanee.

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² He is an 'Ash'aree that is known for his hatred of the Salafees. He was part of the 'al-Muraabitoon World Soofee movement' and in the 1980s was a devoted follower of the extremist pro-Hitler soofee AbdulQaadir (Ian) Dallas. 'Imaam' Hamza Yoosuf Hanson confused many of the Muslim youth during the mid to late 1990s by calling them to an awareness of a "Dajjaal system" composed of an 'all-watching eye'!? Many of his lectures were characterised by a belittling of tawheed and correcting 'aqeedah or revolved around socio-political agitation, which he brought to an end after the events of 9/11. He then began working hand in hand with the very system that he was claiming was so "Dajjallic." He thus became George W. Bush jnr's "special advisor on Islaam" (!?)

These new comers call for the innovated concept of 'traditional Islam' intending by this being a Soofee, following a madhhab and having 'Asharee or Maatureedee 'ageedah.³

The latest pathetic attempt to refute the *Salafees* is found within Zayd Shaakir's lecture *Introduction to Following a Madhhab*.' It is devoid of any actual reference to the Imaams themselves and is well grounded in the tradition of the Hamza Yoosuf industry of lectures, and this maybe explains why Zayd Shaakir has become a replica of Hamza Yoosuf!

The clone of Hamza Yoosuf states:

"Many of the people that claim to be salafees, if you ask them why do you mash your feet against the feet of the other guy in the prayer? Whats your daleel? How many (salafees) would be able to give you the hadeeth that justifies that practice and the proof of those who argue against it? Because for your position to be based on knowledge you have to know both, what are your proofs and the proofs of those people that argue against that?...but if you ask people for those proofs and what's your daleel (the salafee) says "well, I read it in

The 'traditional Islam' industry and phenomena is represented by the likes of the 'Zaytuna Institute', the 'Shifa Foundation', the 'Hanbali Text Society', White Thread Press, Amal Press, 'Lampost Productions,' the 'Nawawi Foundation', the 'Deen Intensive', Dar ul-Mustafa (Tareem, Hadramawt, the soofee hospice of Habeeb 'Umar), 'ASFA' and the 'Aqsa Foundation' (headed by the ignorant mureed and blind follower of the Naqshabandee cult, Gibril Fouad Haddaad) and others. Websites that also propagate this distorted understanding of Islaam include Deen Port, Mere Islam, Sunni Path etc. Their use of the term 'traditional' is mentioned in a romantic Western sense and is a contemporary innovation that they have begun to use. What is strange is that people who claim to be salafee, yet in reality are not salafee at all, have begun to work hand-in-hand with these soofees!? Mimicking their 'institutes' and copying much of the symbolism of the contemporary 'traditional Islam' phenomena, this is evident with the likes of the UK's JIMAS movement (headed by Aboo Muntasir of Ipswich), which has transmutated into nothing more than an Ikhwaanee-Soofee hybrid.

Naasiruddeen al-Albaanee's 'Pray as you have seen me pray'" tayyib, then if you're following that book and don't know its proofs you are a muqallid. So the question is would you rather make taqleed of al-Albaanee or Shaafi'ee, Maalik, Ahmad or Aboo Haneefah? That becomes a question, and personally I would rather rely on ash-Shaafi'ee."

FIRST: Regarding the hadeeth about standing ankle to ankle then it is authentically reported in two hadeeth, one from Anas bin Maalik (radi Allaah 'anhu) and the other from the companion an-Nu'man ibn Basheer (radi Allaahu 'anhu) both in al-Bukhaaree. As for the hadeeth of Anas he stated that "The call for commencing the salaah was made and the Mesenger of Allaah turned to us saying "straighten the rows and come together for I see you behind my back", each one of us (i.e. companions) would join the his shoulder with that of his companion and his foot with that of his companion (standing next to him)." Imaam al-Albaanee also noted that this addition also occurs in the report of al-Mukhallis and Ibn Abee Shaybah [1/351] with the following wording: Anas said, "...So I saw each of us adjoining our shoulder with those of our companions and also (adjoining) our feet with those of our companions, but if you were to practice this today, a person would flee (from you) like a restless mule." Its chain of narration (sanad) is also Saheeh according to the conditions stipulated by the Two Shaykhs (al-Bukhaaree and Muslim). Al-Haafidh (Ibn Hajr) ascribed this wording to Sa'eed ibn Mansoor and al-Ismaa'eelee. Al-Bukhaaree gave a chapter heading for this hadeeth by saying: Chapter: 'Adjoining the shoulder with the shoulder and the foot with the foot in the row (for prayer).' As for the hadeeth of an-Nu'maan (ibn Basheer) then it is as follows: The hadeeth of an-Nu'maan ibn Basheer. [The Prophet (SAAS) said:] "Straighten your rows (he said it three times), by Allaah either you straighten your rows or Allaah will cause conflict between your hearts."

The hadeeth has been selected by Aboo Dawood [no.662], Ibn Hibbaan [no.396], Ahmad [4/276] and ad-Doolaabee in al-Kunaa [2/86] from Abil-Qaasim al-Jadalee Husayn ibnil-Haarith who said; I heard an-Nu'maan ibn Basheer say: "The Messenger of Allaah turned to us and said..." (then he mentioned the above hadeeth). Then an-Nu'maan ibn Basheer added: "...So I saw each man joining his shoulder; knee and ankle with that of his companion." The sanad of this hadeeth is Saheeh, al-Bukhaaree quoted it in discontinuous (mu'allaq) form in a decided manner (indicating that he considered it authentic). Ibn Khuzaymah also connected its chain of narration in his Saheeh [1/82,83] and al-Mundhiree [at-Targheeb 1/176] and al-Haafidh [al-Fath 2/176] both confirmed this. Ibn Hibbaan selected the hadeeth in his Saheeh [14/396 - Mawaarid] reporting through the tareeq of ibn Khuzaymah. The text of the *hadeeth* is also reported by ad-Doolaabee by way of Baqeeyah ibnil-Waleed who said: 'Hurayz narrated to us saying: I heard Ghaylaan al-Muqri' narrate from Abee Qutaylah Marthad ibn Wadaa'ah (who said: I heard) an-Nu'maan ibn Basheer say...', (then he mentioned the hadeeth).⁴

However, the duplicate of Hamza Yoosuf uses the word "mash" thereby denigrating the *hadeeth* and mocking the practice of standing ankle to ankle.

SECOND: As for the proof of 'those who argue against it', then they have no proof except for the saying of an Imaam, which has to be rejected due to the presence of the *hadeeth*.

THIRD: Many of the opposers to the da'wah salafiyyah, the daw'ah of ahl ussunnah, simplistically think that the salafee youth make up their own fataawa via sifting through hadeeth collections and then arriving at ijtihaad!? They thus think that salafees do not refer to scholars and merely refer to books, yet this

⁴ See Imaam Naasiruddeen al-Albaanee, *Silsilatul-Ahadeethis-Saheehah* (Vol.1 pp70-74, hadeeth no.31 and 32), trans. as *'Straightening the Rows and Joining the Feet'* by 'Uways Haashimee.

is definitely against the manhaj of those who follow the way of the salaf. This mistake of theirs emanates from their misunderstanding that if tagleed is to be abandoned then *ijtihaad* must be the only viable alternative, and this is incorrect in the deen. Imaam al-Albaanee (raheemahullaah) stated: "This is a clear error according to us, because the alternative to the prohibited tagleed is the obligatory ittibaa' (conformity based upon evidence) upon every Muslim, and there is a clear difference between the two. Said Aboo 'Abdullaah ibn Jaweez Mindaad al-Basree al-Maalikee, "The meaning of tagleed in the sharee'ah refers to one whose statement is not a proof. He is prohibited from that (statement) by the sharee'ah, and al-Ittibaa' is what is affirmed by evidence." And he said in another place, "Everyone whose statement you follow without there being an evidence to obligate that for you, then you are his muqallid (blind-follower). And taqleed is not correct in the Religion of Allaah. And everyone whose statement you are obligated to follow with evidence, then you are his muttabi' (follower based upon evidence). And al-Ittibaa' is correct in the Religion, whilst tagleed is prohibited."...And the conclusive statement is that the callers to the sunnah do not obligate ijtihaad except for one who has the aptitude for it. They obligate al-Ittibaa' upon every Muslim and they prohibit in following the salaf – tagleed, except for one who is under necessity and cannot reach the sunnah. So whoever attributes to them other than this, then this is transgression and exceeding the bounds, and whosoever attacks them, then this is only an attack upon the salaf and from amongst them are the four Imaams..."5

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⁵ Imaam Muhammad Naasirud-Deen al-Albaanee, Fundamentals of the Salafee Methodology – An Islaamic Manual for Reform (Toronto: Troid Publications, 2003 CE), p.92. quoting Jaami' Bayaanul-'Ilm of Ibn AbdulBarr (2/117) and al-I'laamul-Muwaqqi'een (3/299) of Ibnul-Qayyim.

This superb statement from Imaam al-Albaanee (raheemahullaah) flies in the face of those who accuse the salafees of what they are in reality free of, the widespread claims and misconceptions that the salafees "call for the abandonment of the madhaahib" and "attempt ijtihaad via the reading of hadeeth".

Muhammad Ibn 'Eeid al-Abbaasee stated: "So al-Albaanee clarified to him (at-Tantaawee) that the Salafiyyeen see an intermediate level here between ijtihaad and tagleed. It is al-Ittibaa' and from its adherents are those who have knowledge of the language and sharee'ah and they are capable of understanding what is being said. However, they have not reached the level of ijtihaad. So it is upon them to look into the views of the mujtahideen and take one that has the strongest evidence. And this group consists of the majority of the ummah...meaning, they are not complete ignoramuses incapable of understanding the sharee'ah evidences, nor are they scholars capable of ijtihaad. So this group is capable of understanding sharee'ah evidences and reading books and understanding explanations. So the Salafiyyeen make it binding upon this group – which comprises the majority of the ummah - to go with the evidences that are clear to him, and to avoid bigoted adherence to a single madhhab or scholar."7

Ibn 'AbdulBarr in *Jaami Bayyanul-Ilm* (2/109-120) also emphasises the difference between *tagleed* and *ittibaa*'.

⁶ Indeed, Imaaam al-Albaanee (*raheemahullaah*) noted that such an abandonment would result in leaving off whatever is within the *madhaahib* of truth!

⁷ Fundamentals of the Salafee Methodology, p.98-99

FOURTH: The following of an authentic *hadeeth* is not to be equated with the blind-following of a man's opinions, especially those rulings which are based on analogy, intellect and mere opinion.

FIFTH: The opposers of the *da'wah salafiyyah*, the *da'wah* of *ahl us-sunnah*, remain oddly silent over the issues of disunity that *madhhab* parochialism has caused throughout Islamic history. Not only were most of the *madhhabs* spread via politics and governments, 8 (not merely via "an unbroken chain"

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⁸ For example, the famous historian al-Maqreezee in Khutat Misr notes: "The people of Ifreeqiyyah (Africa) mostly used to follow the sunnah and the aathaar. Then the Hanafee madhhab took over and then after that, the Maalikee madhhab. The latter ones following earlier ones, in the playing of the companions of desires and self-interest." All the people of the nations which the companions conquered used to be described with the name Ahl ul-Hadeeth, as Aboo Mansoor 'AbdulQaadir ibn Taahir at-Tameemee al-Baghdaadee said in his book Usool ud-Deen (1/317): "It is clear that the people of the lands of ar-Room, al-Jazeerah, ash-Shaam, Adharbayjaan (Azerbaijan), Baabul-Abwaab and others which were conquered were all upon the madhhab of the Ahl ul-Hadeeth. Also the inhabitants of the lands of Ifreeqiyyah, Andalus and all the countries behind the Western Sea, were from the Ahl ul-Hadeeth. Also the people of the lands of al-Yaman upon the Zanj coastline (Zanzibar) were all from the Ahl ul-Hadeeth." (Shaykh Ahmad ibn Muhammad ad-Dehlawee al-Madanee, A History of the People of Hadeeth (Birmingham: Salafi Publications, Ramadaan 1425AH/ December 2005), p.38). Al-Maqreezee also notes in al-Khutat (3/333): "Most of Ifreeqiyyah was upon the sunnah and aathaar, until 'Abdullaah ibn Farrookh Aboo Muhammad al-Faarisi came with the Hanafee madhhab, then Asad ibn al-Furaat ibn Senaan became the judge of Ifreeqiyyah, upon the Hanafee madhhab. When Sahnoon ibn sa'eed at-Tanookhee took judgeship of Ifreeqiyyah, the Maalikee madhhab spread amongst them. Then al Mu'izz ibn Baadees made all of the people of Ifreeqiyyah adhere to the Maalikee madhhab and leave everything else. So the people of Ifreeqiyyah (Africa) and the people of al-Andalus were turned to the Maalikee madhhab right up until today, due to the desire of the rulers and their desire for the world. So the judgements and rulings in all those towns and villages were not given except by one who had ascribed themselves to the fiqh of the Maalikee madhhab..." this is also mentioned by the historians Ibn ul-Atheer in al-Kaamil fee Taareekh and Ibn Khallikaan in Mawaasim al-Aadaab. Ibn Hajar mentions in Raf' ul-Isr, as does as-Sakhaawee in at-Thighar al-Bassaam: "That Ibn 'Uthmaan ad-Dimishqee al-Qaadee was the first one to bring the Shaafi'ee madhhab into ash-Shaam and he took over the judgeship of Dimishq, ruling by it. He was followed by those who succeeded him and he used to give a reward of 100 deenaars to the ones who memorised mukhtasar al-Muzanee." He died in the year 303 AH. In Tabaqaat as-Subkee, al-I'laan wa't-Tawbeekh and Shadharaat adh-Dhahab (3/51) it is mentioned: "The Shaafi'ee madhhab was spread beyond the

of scholarly transmission" or "handed down from the forefathers" as many simplistically claim) but they were a reason for a number of bizarre rulings that even resulted in equating Muslims with Jews and Christians!? Shaafi'ee scholars did not want to pray in the masaajid of the hanafees as the hanafees held that the eemaan of a Shaafi'ee is questionable! With some Hanafee scholars invalidating marriages between hanafees and Shaafi'ees!! This is what the likes of Keller, Hamza Yoosuf, Zayd Shaakir, TJ Winters, Moosaa Furber and other madhhab fanatics will never tell the Muslim youth in their lectures.

Indeed until the last century, there used to be four separate prayer areas for each *madhhab* in *Masjid ul-Haraam* in Makkah and in the other *masaajid* around the world, a clear sign of the Muslim's disunity. It was only after Imaam Muhammad ibn AbdulWahhaab *(raheemahullaah)* that this changed.

river (to Transoxania) by Qaffaal ash-Shaashee. He died in the year 365 AH." In the Taareekh of Ibn Khallikhaan, in the second volume, under the biography of an-Naasir Salaahuddeen Yoosuf ibn Ayyoob, it says: "When the state of Ayyoobiyyah was set up in the 5th century (AH) in Misr, the madhhabs were revived by building schools for its jurists and other means. The Shaafi'ee madhhab was given big favours to make it known and the judges were chosen from it because it was the madhhab of the country. Banu Ayyoob were all Shaafi'iyyah, except 'Eesaa ibn al-'Aadil." Al-Maqreezee thus states in al-Khutat (3/344): "When the naval empire of the Turks succeeded it, its authorities were also Shaafi'ee. It continued acting byjudging according to the Shaafi'iyyah law until the Sultanate of Maalik adh-Dhaahir Baybaras brough in judges from all four: they were Hanafee, Shaafi'ee, Maalikee and Hanbalee. This continued until the year 665 AH, until there remained no madhhab in all of the Muslim lands except the four madhhabs and the creed of al-Asharee which was all taught to its people in the schools, the khawaanik (soofee hospice), prayer rooms and hospices (for the soofees) in all the Islamic states. Enmity was shown to the ones who were partisan to anything else and they were criticised. None would be appointed as judges, nor would anyone's witness be accepted, not would their proposals b accepted, nor would they be accepted as imams or teachers - if they did not blindly follow any one of the four madhhabs! The jurists of these countries gave the ruling, throughout this period, that it is an obligation to adhere to these madhhabs and that anything else was forbidden. This is the state of affairs up to today." (See: Shaykh Ahmad ibn Muhammad ad-Dehlawee al-Madanee, A History of the People of Hadeeth (Birmingham: Salafi Publications, Ramadaan 1425AH/ December 2005), p.80-86)

Why do we not hear these historical facts and truths from the *madhhab* fanatics? Out of partisanship and bigotry they deny the true facts and thus never make any reference to these examples of disunity in Muslim history. Allaah says,

"...and do not be like the mushrikeen, (or) of those who divide their religion and become sects, every faction rejoicing in what it has."

{ar-Room: 31-32}

Furthermore, some *shaafi'ees* consider prayer behind a *hanafee* to be invalid who may have touched a woman, despite the presence of a *hadeeth* clarifying the matter.

SIXTH: With regards to the idiotic statement Zayd Shaakir, the duplicate of Hamza Yoosuf: "So the question is would you rather make taqleed of al-Albaanee or Shaafi'ee, Maalik, Ahmad or Aboo Haneefah? That becomes a question, and personally I would rather rely on ash-Shaafi'ee," this needs to be refuted in a number of ways.

This statement, which is a common and frequent assertion made the opposers of the *da'wah salafiyyah*, the *da'wah* of *ahl us-sunnah*, asserts that the four Imaams could not have made any mistakes or errors!! Furthermore, it is an ignorant statement that even the Imaams themselves did not say!

Therefore, we find that Imaam Aboo Haneefah (raheemahullaah) said to his student Aboo Yoosuf, "Woe be to you Ya'qoob. Do not write down everything you hear from me, for surely I may hold an opinion today and leave it tomorrow, hold another tomorrow and leave it the day

after." He also said, "If a hadeeth is found to be authentic, that is my madhhab."10

He also said (raheemahullaah), "Adhere to the athaar and the way of the salaf and beware of newly invented matters, for all of it is an innovation."11

Now, the opposers to the da'wah salafiyyah, the da'wah of ahl us-sunnah, claim that these statements were "for Aboo Haneefah's students" which is an absurd saying!? As what will the students do with such sayings if not act according to them and teach this to their followers!?

Imaam ash-Shaafi'ee (raheemahullaah), who Keller, Shaakir and their cult of partisans claim to follow, said according to al-Haakim (raheemahullaah): "There is no one among us who has not had a sunnah of Allaah's messenger (sallallaahu alayhi wassallam) elude him or have one slip his mind; so no matter what rulings I have made or fundamental principles I have proposed, there will be in them things contrary to rulings of Allaah's messenger (sallallaahu alayhi wassallam). Therefore, the correct ruling is according to what Allaah's messenger (sallallaahu alayhi wassallam) said, and that is my ruling."¹²

Imaam Shaafi'ee said: "The Muslims (of my time) were of a unanimous opinion that one who comes across an authentic sunnah of Allaah's

¹¹ As-Suyootee, Sawn al-Mantaq, p.32

⁹ Reported by 'Abbaas and ad-Dooree in at-Taareekh by Ibn Mu'een (Makkah: King AbdulAzeez Universoty, 1979) vol.6, p.88

¹⁰ Ibn 'Aabideen, *al-Haashiyah* (Cairo: al-Muneereeyah, 1833 – 1900 CE), vol. 1, p.63

¹² Ibn 'Asaakir, *Tareekh Dimashq al-Kabeer* (Damascus: Rawdah ash-Shaam, 1911 – 1932 CE) vol. 15, part 1, p.3

messenger (sallallaahu alayhi wassallam) is not allowed to disregard it in favour of someone's else's opinion."¹³

Al-Haakim also collected from Imaam ash-Shaafi'ee a similar statement to that of Imaam Aboo Haneefah, that being "If a hadeeth is found to be saheeh, it is my madhhab."¹⁴

Imaam ash-Shaafi'ee also said "If I say something then compare it t the Book of Allaah and the sunnah of His Messenger and if it agrees with them, then accept it and that which goes against them, then reject it and throw my saying against the wall!"¹⁵

Imaam ash-Shaafi'ee (raheemahullaah) said to Imaam Ahmad ibn Hanbal (raheemahullaah): "You know better about hadeeth than us, so if an authentic hadeeth comes to you, then inform me of it, that I may say according to it, whether its source is the Hijaaz or Koofah or Egypt." 16

Imaam an-Nawawee in *Tahdheeb al-Asmaa wa'l-Lughaat*¹⁷ mentioned under the biography of Imaam Shaafi'ee: "...then he travelled to al-'Iraaq where he spread the knowledge of hadeeth and he established the madhhab of its people – that is the madhhab of the Ahl ul-Hadeeth."

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 $^{^{13}}$ Ibn ul-Qayyim, A'laam ul-Muwaqqi'een (Beirut; Daar ul-Jeel, n.d.) vol.2, p.361

¹⁴ Yahyaa ibn Sharafuddeen an-Nawawee, *al-Majmoo'* (Cairo: Idaarah at-Tabaa'ah al-Muneerah, 1925) vol.1, p.63. also noted by al-Fulaanee in *Eeqaadh ul-Hamam* (p.62 and 107) and by Ibn 'Aabideen in *Rasm ul-Muftee* from his *Rasaa'il* (1/4).

¹⁵ An-Nawawee, al-Majmoo' (1/63) and Ibn ul-Qayyim, A'laam ul-Muwaqqi'een (2/361).

¹⁶ Ibn 'AbdulBarr, *al-Intigaa*, p.75

¹⁷ Vol.1, p.44

¹⁸ Shaykh Ahmad ibn Muhammad ad-Dehlawee al-Madanee, *A History of the People of Hadeeth* (Birmingham: Salafi Publications, Ramadaan 1425AH/ December 2005), p.49

As the opposers to the da'wah salafiyyah, the da'wah of ahl us-sunnah, cannot deal with these statements and evidences from the Imaams they thus have to resort to another line of argument which is that such books in which the Imaams have been quoted, have been distorted, altered, edited and tampered with by the salafees! This is a slanderous claim indeed and as Muslims we should know that the truth is clear and being preserved by Allaah and if what the *salafees* say are in conformity with scholars of the past this should be accepted without falsification, lies and slander. Secondly, to claim that salafees have in the recent two centuries meddled with past books is a very serious claim that needs to be substantiated with evidence. Obviously, there is no evidence for such a claim as people have always kept that which is in the books even when salafees translate from Arabic. An example of this is in the many books that have been translated by the *salafees*, reference has been made to terms such as "Soofee" openly with no attempt to delete, edit or cover it, rather, further critical elaboration and notes are given in footnotes.

However, even this is not enough for the *madhhab* fanatics such as Keller and Gibril Fouad Haddaad, with the latter emerging as a contemporary specimen of the deluded and child-like polemic against the *da'wah salafiyyah*, the *da'wah* of *ahl us-sunnah*. As these two, Keller and GF (Great Fool) Haddaad, have feebly attempted to show that *salafees* have tampered and altered texts! GF (Grand Falsifier) Haddaad has even initiated a book against the *salafee* scholars and concocts a simplistic analysis that is rampant of such time-consuming polemic.

Moreover, the statement of Zayd Shaakir "So the question is would you rather make taqleed of al-Albaanee or Shaafi'ee, Maalik, Ahmad or Aboo Haneefah? That becomes a question, and personally I would

rather rely on ash-Shaafi'ee," is blameworthy *ghuloo* (exaggeration and extremism).

It serves as more of a misleading emotional ploy and as a result was a line of argument used by speakers such as the "special advisor to George Bush Jnr on Islaam" Hamza Yoosuf, during one of his lectures in Birmingham in 1995 CE entitled the *Pre-Requisites of a Mujtahid*. Within this lecture Hamza Yoosuf, with no referral to his source references and with no evidence from the *salaf* or 'ulama who have preceded him, concocted the persona of a *mujtahid* superhuman that has to be reached before one can be known as a *mujtahid*!¹⁹

¹⁹ This extremism in claiming that a mujtahid should have superhuman qualities is actually not surprising from the likes of Keller, Kabbaanee, Shaakir, Furber, Winters, Hamza Yoosuf, GF Haddaad et al. as they all believe in the sanctification and reverence of Soofee shaykhs that also have equally assumed superhuman faculties and abilities!! In Keller's translation of Reliance of the Traveller he makes note of one Yoosuf an-Nabahani and listed him (w9.4 in the biographical dictionary, p.1111), Keller saying about Nabahani "...one of the scholars who had the higher knowledge of Sufism." Keller also mentioned one of Nabahani's books entitled Jaami' Kamarmaat ul-Awliya (Compendium of the Miracles of the Friends of Allaah), yet in this book, which Dr Saalih as-Saalih has quoted from extensively to refute it (A Chapter on the Dispraise of al-Hawaa by Ibnul Qayyim,), it is mentioned on page 396 of the second volume of the book of 'Awliya miracles' some very strange stories indeed. Thus, we find Nabahani mentioning here, with no analysis or reflection, a story about a "Soofee walee" by the name of 'Ali al-'Umari who according to Nabahani conducted many miracles. In one of al-Umari's "miracles" he disciplined his servant, who was his brother in law, by whipping him with his penis which had actually extended to above and beyond his (Ali's) shoulder!! After whipping him several times, his penis returned to its normal size, the details of this story are mentioned by Nabahani in his Jaami' (vol. 2, p.396) which Keller praises! Furthermore, Nabahani notes Ibraaheem al-'Aryaan (d. 930 AH) who used to "...mount the minbar giving sermons while naked...he used to fart in the presence of the respected elders of the Sufis, swearing that it was the fart of such and such." (Nabahani's Jaami', vol. 1, p.412). Nabahani also mentions "Shaykh 'Ubayeed", who was able to "pull a boat from the midst of mud after pulling it with a rope tied to his testis!!! (Jaami', vol. 2p. 46). An-Nabahani mentions: "The Shaykh 'Abdullaah, one of the companions of Sayvid 'Umar an-Nabeetee, wrote to me that he saw me with the Prophet (sallallaahu alayhi wassallam) and he said to Imaam 'Ali ibn Abee Taalib: "Put this cap of mine on 'AbdulWahhaab ash-Sha'raanee (a Soofee) and inform him that he can control the entire creation at will, for there is nothing that

It is possible that such Imaams made mistakes and they have admitted this themselves!!

Imaam Maalik (raheemahullaah) himself is credited as saying "Indeed I am a human being, I sometimes err and at other times I am correct. So look to my opinions, and all that agrees with the Book (Qur'aan) and the Sunnah, accept it, and all that conflicts with the Book and the Sunnah, leave it."²⁰

Ash-hab, one of Imaam Maalik's students said, "Maalik was once asked whether one was safe to follow a ruling related to him by reliable narrators who had heard it from companions of the Prophet (sallallaahu alayhi wassallam). Imaam Maalik replied, "No, by Allaah, not unless it is correct, the truth is only one. Can two opposing opinions be simultaneously correct? The opinion that is correct can only be one"."²¹

can prevent him from this."" (Jaami', vol. 2, p.275). Nabahani also wrote "Ubayd was one of the companions of Shaykh Husayn blessed with amazing miracles. Of them was that he would command the skies to rain, and they would rain immediately. And anyone who ridiculed him died immediately. On one occasion, he entered Ja'fariyyah (a district) and around fifty children followed him making fun of him. He said "O Azraa'eel! (the unauthentic supposed name of an angel) if you do not take their souls I will remove you from the ranks of the angels!" so they all fell down dead instantly." (!!)

So if all of these statements are incorrect, why do not those who call to a return to these books make it clear? Or if they are really examples of what the *soofee* 'traditionalists' regard as "miracles" why do they hide them from the people? Innovation would beget innovation as the grandson of Yoosuf an-Nabahani was none other than Taqiyyudeen, the infamous founder of the rationalist *Hizb ut-Tahreer*.

²⁰ Ibn Abdul-Barr, *Jaami' Bayaan al-'Ilm* (Cairo: Al-Muneerah Press, 1927, Vo. 2) p. 32

²¹ ibid. pp. 82, 88, 89

The late Shaykh Muhammad al-Ameen ash-Shanqeetee²² (raheemahullaah) of Mauritania mentioned a valuable point his Qur'aanic commentary, Adwaa'ul-Bayaan.²³ He noted that, "As for the type of taqleed about which the later scholars differ with the companions and other from those generations whose excellence has been testified to, then it is the performing of tagleed of one particular scholar only, to the exclusion of other scholars. This type of tagleed is not proven by the texts of the Book (Qur'aan) and the Sunnah, nor was it the view of any of the companions of Allaah's messenger (sallallaahu alayhi wassallam), nor anyone else from the first three generations whose excellence has been testified to. Likewise, it opposes the saying of the four Imaams (raheemahumullaah) since none of them held the view that it was binding to adhere to the saying of a single person to the exclusion of all the other scholars. Rather, the taqleed of one particular scholar is an innovation of the fourth century (of Islaam)."

Imaam Yoosuf ibn Umar ibn Abdul-Barr (raheemahullaah) who is known as being the "Muhaddith of the Maalikees" also has much to say against blind following of one scholar. He stated in Jaami' Bayaan al-Ilm that, "There are no scholars from this ummah to whom a hadeeth of the Prophet Muhammad (sallallaahu alayhi wassallam) was established and then they rejected it... If they had done so, their trustworthiness would have been in question, let alone them being taken as Imaams, since doing so (rejecting hadeeth) necessitates sinfulness."²⁴

²² Muhammad al-Ameen ibn Muhammad al-Jaknee ash-Shanqeetee (d. 1974 CE) a famous scholar and Maalikee jurist in his homeland, Mauritania. He taught tafseer in the Prophet's Mosque in Madeenah and Usool ul-Figh in Riyaadh and Madeenah. His books are used in the college of Sharee'ah in Saudi Arabia. The most notable of his works is Adwaa' ul-Bayaan li-Tafseer al-Qur'aan bi'l-Qur'aan.

²³ Vol. 7. pp.319-320 ²⁴ ibid. (Vol.2, p. 19)

As-Sanad ibn 'Inaan al-Maalikee (raheemahullaah) said in his explanation of the Mudawwanah Sahnoon²⁵, known as al-Umm:

"We know that no intelligent person can be pleased with mere blindfollowing: rather that is the way of the ignorant and dull-witted or obstinate fools. We do not say that it is forbidden for everyone, rather we what we declare to be obligatory is knowledge of the proof and the peoples' sayings and the ignorant have to follow the people of knowledge. Blind-following is accepting someone's saying and relying upon it without any proof or evidence. This never amounts to knowledge. Following the madhhab of a particular person is in itself a novel innovation, since we know for certain that the companions (radi Allaah 'anhum) did not do that, but rather they referred back to the Book of Allaah and the sunnah of His Messenger (sallallaahu alayhi wassallam) and to that which seemed correct to them when they could not find the text. Those who came after did the same, if they did not find a text they performed ijtihaad. Then came the third generation which included Imaams Aboo Haneefah, Maalik, then ash-Shaafi'ee and Ahmad (raheemahumullaah) who were upon the way of those before them. There was not in their time a particular madhhab which they studied and their followers were upon the same. How many sayings of Maalik and his companions were opposed by his followers? What is strange is that people of blind-following claim that their's is the old way, but rather it was invented more than twohundred years after the hijrah and after the passage of the generations whom the Prophet praised."

There are many other accounts along these lines from Imaam Maalik and Ibn Abdul-Barr which can be found in translated into English. One book

²⁵ See Khasf az-Zunoon (2/1644) and Eedaah al-Maknoon (2/456).

wherein such statements can be read is *Blind Following of the Madhhabs*²⁶ by Muhammad Sultaan al-Ma'soomee.²⁷

Another scholar who the contemporary 'Maalikees' speak much of is 'Uthmaan ibn Foodee (Dan Fodio).²⁸ Many Maalikee Soofees like to use and

²⁶ Saleem al-Hilaalee (ed.), *Blind Following of Madhhabs by Muhammad Sultaan al-Ma'soomee al-Khajnadee* (Birmingham: Al-Hidaayah Publishing, 1414 AH/1993 CE)

²⁷ Muhammad Sultaan al-Ma'soomee was born in 1297 AH (circa 1875 CE) in the town of Khajnadah. He lived in a part of the Muslim world that was rampant with Soofism and blind-following of madhhabs. He studied and received a sanad (the chains of transmission). and ijaazah for the Saheehayn, the Muwatta' of Imaam Maalik and Miskkaat ul-Masabeeh with Shaykh Shu'ayb ibn Abdur-Rahmaan al-Maghribee. He also studied with other scholars that were influenced by Soofism due to its dissemination during that time. During his da'wah activities, the Communist revolution took place (1917 CE) under the leadership of Lenin and Stalin, and thus many scholars were either slaughtered or transported to the frozen north. As for al-Ma'soomee, he was imprisoned several times. In the town of Margheeyaan he challenged the atheists, which consequently led to them looting his house and Ma'soomee's arrest. Ma'soomee was ordered to be executed by gun-point but Allaah saved him from their plans and al-Ma'soomee was able to escape to China where he remained for a number of years. He then left China for Makkah, which he reached in the year 1354 AH. In Madeenah he studied the Musnad of Imaam Ahmad and Kashf ul-Khafaa' with Abdullaah al-Qadoomee and Saheeh ul-Bukhaaree with Ahmad al-Barzanjee. Both of these scholars gave him ijaazahs and sanad. He also travelled to Shaam and in Damascus he met the great Muhaddith Badruddeen Yoosuf al-Ma'maar (d. 1354 AH), Abdul-Hakeem al-Qandahaaree, Abu'l-Khayr Ibn Aabideen and others, who all gave him permission to narrate from them. He settled in Makkah for a while and became a teacher in Daar ul-Hadeeth. He set of to return to his family and homeland by way of Greece, then Istanbul and Odessa, then by train, passing through Kharkov, Moscow, Petra, Samaarah, Adnabara' and Tashkent. Al-Ma'soomee's further studies led him to question the correctness of total blind following of the madhhabs and he assessed the works of Ibn Taymeeyah, Ibn Qayyim and Ibn Abdul-Barr. He was a Mufti in the Sharee'ah courts in 1328 AH and he contributed to the revival of Islaam, with the understandings of the Salaf in the lands beyond the Tigris. His works are written in Arabic and Turkish and include the famous Hadiyyat us-Sultaan ilaa Muslimeen Bilaad il-Yaabaan (Sultaan's Gift to the Muslims of Japan) which was completed in 1358 AH but printed in 1368 AH by Matba'h ul-Baabee al-Halabee and his associates in Egypt. In this year, the Muhaddith of the recent era Shaykh Muhammad Naasiruddeen al-Albaanee (raheemahullaah) travelled to Makkah for Hajj and visited al-Ma'soomee in the area of the people of Bukhaaraa, near Masjid ul-Haraam. Shaykh al-Albaanee received a copy of Hadiyyat us-Sultaan in printed form as a gift from the author. Shaykh Albaanee mentions this in Tahdheer as-Saajid (p. 94). Al-Ma'soomee died in the year 1380 AH (circa mid 1950s CE) (raheemahullaah).

quote 'Uthmaan Dan Fodio and twist what he said. In fact many of them do not even quote his own writings and books.

With regards to fanatical blind following of Imaam Maalik, it is known that "the greatest contribution of Dan Fodio's reforming ideas, apart from

²⁸ Aboo Muhammad 'Uthmaan ibn Muhammad ibn Foodee, born in Marratta in northern Nigeria in 1168 AH/ 1754 CE. The name 'Dan Fodio' is the Hausa rendition of Ibn Foodee. He was from a family of scholars that migrated to Hausaland from Futa Toro before the 15th century CE, bringing with it the Islamic tradition of Timbuktu. He waged a jihad in 1217 AH/1802 CE against clans that had opposed Islaam and the Muslims. He established the Sokoto Islamic state which ruled by Sharee'ah in West Africa. He is known for his tajdeed efforts and his stance against innovations. A number of folkloric legends and myths surrounded the personality of Dan Fodio as some people claimed that he could "walk on water" or appear in dreams. Some people even claimed that he was the Mahdi! All of these ideas were refuted by Dan Fodio himself during his time. In a book entitled Tanbeeh al-Faheem, Dan Fodio refuted the claims of a man named Hammaa who lived in Maganga, Nigeria and was claiming to be the Mahdi. The man was later executed for his heresy (MA al-Hajj, The Mahdist Tradition in Northern Nigeria, A.B.U. 1973). Dan Fodio however did make some comments in some of his works that were in line with the 'Asharees, but at times he clearly said things in line with the Salaf (pious predecessors) as have been mentioned. He therefore was akin to Imaam an-Nawawee and Ibn Hajar, who also had teachers that were of the 'Ash' aree 'aqeedah but were not pure 'Asha' arees. Dan Fodio's chain of scholars however reveals interesting facts. One of teachers was Jibreel ibn 'Umar of the Tuareg tribe who had made Hajj and thus lived in Makkah for a while. In Madeenah, Jibreel Ibn 'Umar studied with Muhammad Murtada az-Zabeedee (1145-1205 AH/ 1732-1791 CE) who was originally from India but had travelled to az-Zabeed in Yemen where he lived for a while and studied before going on to teach in Madeenah himself. One of az-Zabeedee's teachers was Shaah Waliullaah ad-Dehlawee (1702 - 1762 CE) of Delhi in India. Dan Fodio's uncle who taught him hadeeth was Muhammad bin Raaj who had studied under Abu'l-Hasan as-Sindee also from India and a teacher of hadeeth in Madeenah. Abu'l-Hasan as-Sindee was a student of Muhammad Hayaat as-Sindee another great hadeeth scholar of India who was also teaching in Madeenah. One of Muhammad Hayaat as-Sindee's students was Muhammad ibn Abdul-Wahhaab (raheemahumullaah). [Also see a recent study conducted in Nigeria and written in Arabic entitled Asaaneed al-Faquer ad-Da'eef al-Mutashaafee bi'l-Mushaffa' Ahmad as-Shareef (Ms. University of Ibadan Library 82/137: Ibadan, Centre of Islamic Documentation (CAD). This sanad was also mentioned by an American Muslim researcher who had graduated from Madeenah University. Also see the research of a non-Muslim researcher Stefan Reichmuth in his "Murtada al-Zabidi (d. 1791) in Biographical and Autobiographical Accounts -Glimpses of Islamic Scholarship in the 18th Century CE" in the Islamic studies journal Die Welt Des Islams - International Journal for the Study of Modern Islam (Leiden, Boston and Koln: Brill, Vol. 39, No. 1, March 1999) p.70.]

his views on Sunnah and Bid'a, was in the field of madhaahib (schools of law)."²⁹

Uthmaan ibn Foodee said in his book *Hidaayah ut-Tullaab*³⁰, "Neither Allaah in His book, nor the Prophet in his Sunnah made it obligatory that one particular madhhab should be followed, nor did we hear any of the early scholars enjoining a person to follow one way. If they had done that, they would have committed a sin by not allowing people to act in accordance with ahadeeth which that particular way did not give weight to."

Other statements from 'Uthmaan ibn Foodee can be found in his book Hisn ul-Afhaam min Juyoosh il-Awhaam (The Fortification of Understanding Against the Armies of Delusion).³¹ In the book 'Uthmaan ibn Foodee says of many 'scholars,' "If such a person is not aware of the Sunnah it is not permissible to follow him...He is simply a lunatic lost in his special state."

'Uthmaan ibn Foodee also says in the same book, "Some people are ignorant of the Sunnah, but they are anxious to emulate the practices of their Shaykh. If you speak to them about the Sunnah they will reply, "My Shaykh was doing this, my Shaykh was doing that," thus contradicting the clear and open Sunnah."

²⁹ F.H. al-Misri (ed.), *Bayaan Wujoob ul-Hijrah 'ala'l-'Ibaad* (Khartoum University Press and OUP, 1978 CF)

³⁰ (Zaria: Gaskiya Corporation, 1961), p.2

³¹ This was translated into English as *Islam Against Illusions* (Quality Press, 1989) by Fazlur Rahman Siddiqi

³² ibid. p.105 (Arabic text), p. 157 (Eng. Text)

³³ ibid. p. 90 (Arabic text), p. 99 (Eng. Text)

'Uthmaan ibn Foodee also made similar statements in his books *Irshaad al-Ummah ilaa Tayseer il-Milla* and *Tawqeef ul-Muslimeen*.³⁴

Sultaan al-Ma'soomee (raheemahullaah) stated:

"The blind followers take that to be their deen and madhhab, to the extent that if you establish a thousand proofs from the texts against them, they would not pay any heed to them, rather they flee from them like donkeys fleeing from a lion, like most of the people of Bukhaara and their like from the people of India and Turkey living around the two harams, who hang tasbeehs around their necks and wear turbans like domes and constatntly read books such as Dalaa'il ul-Khayraat, Khatm Khawaajah and even Qaseedatul-Burda and their like, thinking that they get reward for that..."³⁵

Indeed, they think they get reward for translating the *shirk* of *Qaseedatul-Burda* into English, as has been done recently by Hamza Yoosuf! Within this *soofee* poem it is stated:

O Most Generous of Creation! Who else is there that I can seek help from except from you, at times of great catastrophe?

And from your generosity is the (creation of the) world and its co-wife (the Hereafter)

And from your knowledge is the knowledge of the Tablet and the Pen

If you are not at my place of resting, holding on to my hand

And my saviour from the punishment of Allaah, and pains

Or an intercessor for me for what I will traverse tomorrow

Then say (i.e. call me): O one who has been lost

³⁴ Ahmad Mohammad Khani, *The Intellectual Origin of the Sokoto Jihad* (Ibadan, Nigeria: Iman Publications, Muharram 1405 AH/1985 CE). Pp.85-90

³⁵ Blind Following of the Madhhabs, p.49

Here the author, al-Busayree, states that the Prophet (sallallaahu alayhi wassallam) is his only saviour from all problems of this world and the hereafter, particularly at times of hardship and catastrophe! Even asking a rhetorical question; "who else is there that can save me...?" Even the mushriks knew that only Allaah could save them! The poem claims that the creation of the world and the Hereafter is due to the generosity of the Prophet (sallallaahu alayhi wassallam), and that his knowledge includes knowledge of the Preserved Tablet and the Divine Pen (which has written down on t every single matter that will happen to everyone). Therefore, this poem which is replete of shirk and translated into English by Hamza Yoosuf, ascribes to the Messenger of Allaah (sallallaahu alayhi wassallam) a status akin, if not higher, to what the Christians ascribe to Jesus (alayhi salaam). The books of the extreme soofees are full of such shirk.

Ibn ul-Qayyim said in his Qaseedah Nooniyyah:

If you say "Allaah said, and His Messenger said" the ignorant one will say "where is the saying of so and so?"